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AN INTRODUCTION  
TO  
**ESPERANTO**  
THE  
INTERNATIONAL  
LANGUAGE.

A, perantaj. Tra muiro eloganta, mi ŝte-  
 knu meze al ma aŝero. En mi enara an-  
 Vou do pli respond' send' al mi karton' kun por-  
 -teto. Se vi iras send' mi ne timos vin, sed re-  
 -aŭ postgros kaj la alian karikaturon. Vi povas send' ĝi  
 a ŝel' mi mi konfronte vi diras al mi kon-  
 la kaj ĉi.

da uma carta apresentada a mim sobre o período "Akiten" mal nova província pouco eu não trouxe mais. da  
presente da. quem sou metida por isso. ou há kula. y anka  
e os meus q' estas têm vindo. mi vltz. mais  
plumier. com a lona por oír b. mais um q' os pla  
trem. e a a a. vltz. p. a.

A Monthly  
Newspaper  
about Esperanto  
*Ten cents a year*

# ESPERANTO BULLETIN

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## WHAT IS ESPERANTO?

THE following reply is quoted from a translation of the Declaration of the First World Congress of Esperantists, at Bologna, France, August, 1905.

Esperanto is an attempt to disseminate in the whole world a language neutrally human, which, not intruding itself in the internal life of the people, and aiming not at all to crowd out the existing national languages, would give to the people of different nations the ability mutually to understand each other, which can serve as a peace-making language in the public institutions of those where different nations fight among themselves about the language; and in which can be published works which have an equal interest for all peoples. Any other idea or hope which this or that Esperantist connects with esperanto, is his purely private affair.



THAT Esperanto is much more than the mere amusement of an immense band of enthusiasts and faddists is shown by the action of the United States Government in sending a special representative to the recent Esperanto World Congress at Dresden, Germany. Major Paul F. Straub, of the Medical Service, held the rather peculiar position, and as he did not know Esperanto before going to Dresden it may be taken for granted that he went as an impartial and unprejudiced observer. Major Straub returned an ardent advocate of the international language. During his stay in Dresden, only a week, he learned much of the language and its marvelous adaptability to international use. He sat at table with representatives of ten different national tongues, whose national identities could not be detected by any "trouble" in their pronunciation of Esperanto. He saw the wonderful conveniences, in which men of strong convictions poured forth their thoughts.

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## ESPERANTO AND THE MIND PRESS

Mr. Crane, associate editor of the *Mind Press*, Chicago, has an article on Esperanto in the issue of September 15th. Mr. Crane is convinced.

The Mexican *Mining Journal*, City of Mexico, in a letter to *Amerika Esperantisto*, says: "There is language problem enough here and the subject of a universal language is of interest to many such of many tongues. We will be glad to give the subject some notice as its interest warrants for our readers."

Henry D. King is having some good propaganda articles printed in New York City, principally in the *Mind Press*.

The Military Surgeon, Carlisle, Pa., has an article in the September issue by Dr. Yrmann.

Esperanto Gazeo is the name of a new Esperanto monthly published at Guadalajara, Mexico. Apartado 115.

The subscription price is 15 cents Mexican.

Henry W. Fisher of Pittsburgh, has an excellent reply to the would-be reformers and improvers of Esperanto in the *New York Times*.

The Columbus (Ohio) Dispatch is being well handled by some Esperantist who knows his business, and is giving much space to good articles.

James McKirdy of Pittsburgh, is publishing a series of articles in the *Dispatch* of that city.

False reports of a split in the Esperanto Congress are being circulated, and should be corrected wherever found.

The Boston Morning Globe echoes them in an editorial paragraph September 2nd.

A Boston actress acquired five hundred Esperanto letters and much merrily by advertising theater tickets at prices for the best letters in the international language.

The Musical American, New York, says that Felix Smoller, whoever he may be, is writing an opera in Esperanto. *Amerika Esperantisto* would like to publish a translation of a popular Italian opera.

The simultaneous appearance of propaganda articles in several New England papers indicates that the New England division is using systematic effort with the press.

The Gloversville (N. Y.) Herald of Aug. 15 reports the formation of a Socialist Esperanto club, which is being attended by persons of all political creeds.

The New York Tribune of September 2 reports a resolution for the use of Esperanto, passed at the sixteenth international peace conference.

The Newark (N. J.) Times prints, in reply to a correspondent, information dated a year ago.

Philatelic Esperanto, of Buffalo, is out with Number five.

The Worcester (Mass.) Telegram says there are forty philatelists in that city, and boasts Esperanto.

The Worcester (Mass.) Republic, one of the few French papers in the United States, is friendly to Esperanto.

The (Ill.) Press reports the opening of an hotel (Maine) Journal reports an Esperanto Christian Endeavorers in the Free Baptist place.

The (Ill.) Post prints on September 5th an opinion of Esperanto and Greek, apropos of Greek as a possible international language.

The (Mass.) Union calls loudly and face-to-face printing of all larger publications in New York Press of August 5th has a two-column Dr. Zamenhof.

The (Conn.) Courant has a half-column dramatic policeman who speaks Esperanto and a "lost" Bohemian woman on her way.

Weeks spent in interviewing editors of since is New York, Boston and Philadelphia. Baker, editor of *Amerika Esperantisto*, reaches favorable publicity is in prospect from.

As a matter of fact, there is an unfiled magazine article discussing Esperanto.

(Ohio) Telegram insists that its home is an Esperanto club, if for nothing else even with neighbor Amherst. It accompanies with a good editorial argument.

The Sun is regularly publishing articles in English translation for comparison and readers.

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## Amerika Esperantisto

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# ESPERANTO



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AN  
INTRODUCTION  
TO  
ESPERANTO

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Elements of the International Language, with a  
Short Story and Vocabulary

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BY

ARTHUR BAKER

Author of THE AMERICAN ESPERANTO BOOK — Editor of  
AMERIKA ESPERANTISTO, Official Journal for the  
Esperanto Association of North America

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## THE INTERNATIONAL LANGUAGE

THE international exchange of merchandise and citizens, goods and ideas, news and literature, has established an undeniable need for an international medium of speech, writing and printing. Every new invention increases and emphasizes this necessity. The urgency of the demand has engaged the talents of hundreds of linguists, of whom all labored with indifferent success or ultimate failure except Dr. L. L. Zamenhof, of Warsaw, Russia. He did not invent an international language, but discovered it already in existence. He adapted and equipped it for every-day use, and named it Esperanto.

Esperanto is based on the common elements of European languages, with superfluous matter eliminated, a wonderfully simple grammar, easy pronunciation and phonetic spelling. Whenever Dr. Zamenhof found a word used in three or four languages he adopted it into Esperanto, giving it phonetic spelling and the most-used meaning. For example, *circulaire* in French, *Zirkular* in German, *cirkular* in Swedish, *circular* in Spanish and English, with two meanings in the last-named language, is *cirkulero* in Esperanto (all nouns end in *o*) and means a printed circular.

This selection of international word-material, the elimination of difficult sounds and the introduction of a simple and elastic system of forming words, have conclusively demonstrated the lines on which an international language must be built.

The aim of Esperanto is not to displace existing languages, but to provide a means of expression by which persons of different nationality can avoid the inconvenience of interpretation, and in which can be published books of world-wide circulation

# AN INTRODUCTION TO ESPERANTO

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## ALPHABET

The Alphabet consists of twenty-eight letters :  
a b c ĉ d e f g ĝ h ĥ i j ĵ k l m n o p r s ŝ t u ŭ  
v z. The *sounds* are as follows :

a = *a* in *father*.

j = *y* in *yet*.

c = *ts* in *hats*.

ĵ = *z* in *seizure*.

ĉ = *ch* in *church*.

o = *o* in *note*.

e = *a* in *fate*, but not<sup>a</sup>  
so long : *e* in *eh* or *there*.

s = *s* in *so*.

ŝ = *sh* in *show*.

g = *g* in *get*.

u = *oo* in *soon*.

ĝ = *g* in *gem*.

ŭ = *w* in *how*.

ĥ = *ch* in *loch*<sup>b</sup>.

r is rolled or trilled.

i = *i* in *machine*.

z = *z* in *blaze*.

The remaining letters are pronounced exactly as  
in English : b d f h k l m n p t v z.

oj = *oj* in *boy*.

aj = *y* in *my*.

ojn = *oin* in *coin*.

ajn = *ine* in *mine*.

Every word is pronounced exactly as spelled,  
and no letter is ever *silent*.

The accent or emphasis is always placed on  
the syllable next to the last : ba'lo ; di-li-gen'ta.

<sup>a</sup>The student will at first pronounce all the vowels long, but as he gains facility he will naturally shorten them, making them much shorter if the syllable is *closed* by a consonant. Thus, ve-ni=*vay-nee*, but ven-ki=*ven-kee*. For models by Dr. Zamenhof showing method of syllables, see *American Esperanto Book*, pp. 78 to 81.

<sup>b</sup>A hard guttural *hh*, seldom used.

## GRAMMAR

“I detest grammar!” is a statement which those who teach the English language often hear. This is an unconscious error. Grammar is really very simple and logical, easily learned. It is straight and regular. But the English language is wofully crooked, bumpy, knotty and irregular, and won't *match* with grammar. Drawing a straight line with a crooked stick is easier than learning grammar with the English language. Esperanto is straight and regular, therefore it is easy to learn and grammar as applied to it and by it is also easy to learn.

You will find the following statement very useful in securing a simple conception of grammar, and if a liberal interpretation is given, it is quite true: Language is the expression of thought; and all thought relates to *things*, their *description*, their *acts* and the *description of their acts*. When we say *time flies* we speak of *time* as a *thing*, and of its flight as *action*. The best language is that which lends itself most easily to accurate and entertaining description. We shall not speak of Esperanto as the *best* language, for that is a matter of personal opinion, but we declare it to be the *easiest* language and cite in proof the fact that of the four great classes of words each has a *distinctive sign* which indicates a part of its meaning and classifies the word at sight:

- 1        *Names, o;*
- 2        *Qualities, a;*
- 3        *Action, s;*
- 4        *Manner, e.*

All the rest of grammar relates to and plays upon these four classes of words. They are

called, in the order named above: Nouns, Adjectives, Verbs and Adverbs.

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## NAMES

Let us suppose that a child, knowing nothing of language, awakens in possession of well-developed senses. His eyes give him knowledge of a certain object in the room and he cries "Oh!"  
5 He has learned his first Esperanto word — **O** means simply *an object*. To complete its sense a definite word is necessary. Let us suppose that it is a cat. We would name it, in Esperanto, **kat'o** = *cat-thing*.

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## QUALITY

The child beholds the *color* of the cat, as being different from that of surrounding objects, and exclaims: "Ah!" Again he unconsciously  
6 speaks Esperanto, for **A** means, in Esperanto, *kind* or *quality*. It too must have a root-word to designate the particular quality or kind. Suppose it is **nigr'**, meaning *black*. Then **nigr'a kat'o** would mean *a black cat*.

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## IDENTITY

First, we had simply a *thing*, and to distinguish it from other things we called it **kat'o**. Then, observing in it a quality which proves it different from others of its kind, many of which are spotted white, gray, yellow, etc., we identified it as **nigr'a kat'o**. Still, that means only

*a black cat*, and there are thousands of black cats. We can add a word called in English a *definite article*, and it designates *the thing of which we were, or are, speaking*. Thus, *la nigr'a kat'o* means *THE black cat*.

## ACTION

We have seen that *o* means *a thing*, and that *a* means *a quality of the thing*.

*Action* is usually indicated by the letter *s* at the end of the word, as in the English *flies, runs, writes*, etc. But just as *o* for *thing* is never or seldom used without a root-word to tell what sort of thing we mean, so *s* for *action* is never used without a word telling what the act is, and an added letter telling whether the act is *past*, or *present*, or *future*. These additional letters precede the *s* and are :

- 8            **A'S, Present.**
- 9            **I'S, Past.**
- 10          **O'S, Future.**

Let us say that the action is that of running :  
**La nigra kato kur'as** = *The black cat runs*. If we wish to say *did run* or *ran*, the word is **kur'is** ; or if *will run*, **kur'os**.

- 11          When action is referred to as indefinite, the sign is *'i* : **kur'i**, *to run*.
- 12          If the action is *conditional*, something which *might* happen or have happened, the sign is *'us* :  
**Se la kato kur'us** = *If the cat should run*.
- 13          A command to perform a certain action is expressed by the ending *'u* : **Kur'u!** = *Run!*



## MANNER

Just as there are various *kinds* of cats, there are different *ways* of running. Words expressing  
 14 *manner* end in 'e : **La nigra kato kuras rapid'e** =  
*The black cat runs rapidly.*

## PARTICIPLES

Remember the four great classes of words :  
*Name, quality, action, manner.* You are now to  
 consider a class of words which partake of or  
 participate in the functions of all four classes,  
 15 and are called Participles.

The basis of the participle is *action*. When  
 16 the act is being *performed* by the thing of which  
 we are speaking, the sign is 'nt'; but when it is  
 17 *received* by the thing (or person) to which the  
 participle refers, the sign is simply 't'. The  
*time* of the action (present, past, future) is indi-  
 18 cated by a', e', o', same as in the verb. Here  
 are the participle signs, attached to the familiar  
 root-word, am', meaning *love* :

**Amant'** = *loving*.

**Amint'** = *having loved*.

**Amont'** = *about to love* (future).

**Amat'** = *being loved*.

**Amit'** = *having been loved*.

**Amot'** = *about to be loved*.

To complete the participle we add :

19 (a) The sign of the noun, 'o : **Amant'o** = *a  
 person who is loving*; **amit'o** = *one who has been  
 loved, etc.*

- 20 (b) The sign of the adjective, or quality, 'a :  
**Amant'a**=*the quality of being in love*; **amit'a**=*the quality of having been loved*.
- 21 (c) The sign of the adverb, 'e, gives a word which is neutral and circumstantial in meaning, thus : **Amant'e, ŝi ĝojas**=*Being in love, she is happy*.

### EST' AND THE PARTICIPLE

The participle with 'a ending is very often used with some form of **est'**=*be*. It is necessary in expressing the compound tenses ; that is, when we wish to fix the time of one act in relation to the time of another act. (Upon the broad principle that language can describe only objects and their acts, *being* or *existing* is considered an act, and **est'** has the same form as any other transitive verb). The compound tenses are :

**Estas amanta**=*is loving*.

**Estas aminta**=*has been loving*. At the time indicated by **estas** the action described in **aminta** is finished and past.

**Estas amonta**=*is about to love*. At the time of **estas** the action of **amonta** is in the future.

**Estis aminta**=*had been loving*. At the past time of **estis** the action of **aminta** was then complete and past.

**Estis skribanta**=*was writing*.

**Estis laboronta**=*was about to work*.

**Estos vidinta**=*will have seen*.

**Estos veturanta**=*will be traveling*.

**Estos venonta**=*will be about to come*.

- 22 The same series of combinations can be made with the passive forms of the participle—that is,

the 'ata, 'ota, and 'ita forms, which indicate that the action is *received*:

Estas amata=*is loved*.

Estas amita=*has been loved*, etc.

---

## SUBSTITUTE WORDS

- 23 The frequent repetition of any important word makes a sentence awkward and monotonous. For example, we would not say *John told me that John would come*, but *John told me that HE would come*. In this case the word *he* means *John*, and is used as a substitute. Such words, called Pronouns, are used in Esperanto much the same as in English, and the simple forms are: *I mi*, *you vi*, *he li*, *she ŝi*, *it ĝi*, *we ni*, *they ili*. In addition to these, Esperanto has
- 24 the word *si*, meaning *self* or *selves*; and *oni*,
- 25 meaning *one*, *they*, *a person*, etc., in the indefinite sense.
- 

## RELATION WORDS

- 26 Remember once more that language describes objects and their actions. We require quite a number of words to show the *relation* between one object and another, or between two acts, or between one object and another, or between an act and an object. For examples: *The cat runs ON the floor*. *The bird sits UPON the tree*. *Flowers bloom in June*.

All such words are called Prepositions. Their use in Esperanto is the same as in English,

27 except that in English we use *him*, *her*, *them*, *me*, etc., after a Preposition, while in Esperanto the

correct form is *li, ŝi, ili, mi*, equivalents of *he, she, they, I*. We would say, literally, *toward she*.

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## CONNECTION WORDS

- 28 Language requires also a class of words used to connect objects or acts, or both. Sometimes the word is quite simple: **Kato kaj hundo**=*a cat and a dog*. It may also define the connection as well as state it: **La hundo ĉasas la katon; tial, la kato grimpas arbon**=*The dog chases the cat; therefore, the cat climbs a tree*. These connecting words are called Conjunctions, and they are the joints or connecting links of the sentence, or statement.
- 

## OBJECT OF THE VERB

- Certain verbs, or action words, require an *object* to complete their meaning. This object is the word against which the *act* of the verb is directed. To mark the object of the verb in
- 29 Esperanto, we add the letter 'n to the word, thus: **Mi vidas la viron**=*I see the man*. **Li kondukas la ĉevalon**=*He is leading the horse*. The
- 30 sign 'n is also added to every adjective or qualifying word which belongs to the object: **Berto havas belan, ruĝan rozon**=*Bertha has a beautiful red rose*.
- 

## PLURAL

- 31 When we speak of more than one person or thing, we add the letter 'j: **birdoj, ŝafoj**=*birds, sheep*. The qualifying words take the sign 'j to agree with the word they qualify: **nigraj birdoj**,



- 32 **blankaj ŝafoj**=*black birds, white sheep*. The objective sign 'n follows the 'j when used with the plural: **Li havas blankajn ŝafojn**=*He has white sheep*.

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## POSSESSION

- 33 Possession is indicated, in Esperanto, by the word **de**=*of*: **La edzino de Allan**=*Allan's wife*. **La flanko de la monto**=*The mountain's side*.

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## FORMS OF PRONOUNS

- The possessive form of the pronouns **mi, vi, li, ŝi, ĝi, ni, ili, si**, is indicated by adding the adjective sign: **mia** *mine*, **via** *your, yours*, **lia** *his*, **ŝia** *her, hers*, **ĝia** *its*, **nia** *our, ours*, **ilia** *their, theirs*, **sia** *one's own, their own*, etc.
- 35 Adding 'n (see 29) to **mi, li, ŝi, ni, ili**, we have the equivalents of the irregular English forms *me, him, her, us, them*.

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## THE NUMERALS

- 36 **Unu** *one*, **du** *two*, **tri** *three*, **kvar** *four*, **kvin** *five*, **ses** *six*, **sep** *seven*, **ok** *eight*, **naŭ** *nine*, **dek** *ten*, **cent** *hundred*, **mil** *thousand*, **miliono** *million*.
- 37 The tens and hundreds are formed by joining numerals; when the relation is one of *multiplication* the smaller number comes first: **du-dek** *twenty*, **kvardek** *forty*, **sepcent** or **sep cent**, *seven hundred*. The units are *added* to the tens and hundreds when placed after them: **dek unu** *eleven*, **dek ses** *sixteen*, **kvardek kvar** *forty-four*.

- 38 **Adjectival ordinals** are formed by adding the adjective ending: **unua** *first*, **dua** *second*.
- 39 **Adverbial ordinals** are obtained by adding the adverb ending: **unue**, *firstly*.
- 40 **Fractionals** are made by adding the suffix 'on: **du'on'o**, *one-half*; **tri'on'o**, *one-third*.
- 41 **Multiples** are formed by adding 'obl, with the adjective or adverb ending: **duobla**, *double*; **trioble**, *triply*.

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## WORD-BUILDING

- 42 Esperanto is equipped with a series of prefixes and suffixes, giving a wide range of expression to a very small vocabulary.

### PREFIXES

- 43 **BO** indicates relationship by marriage: **frato** *brother*, **bofrato** *brother-in-law*.
- 44 **ĈEF** chief or principal: **kuiristo** *a cook*, **ĉefkuiristo** *a head cook*.
- 45 **DE** means *from*: **flugi** *to fly*, **deflugi** *to fly from*.
- 46 **ĜIS** dismemberment or separation: **semi** *to sow*, **dissemi** *to scatter*.
- 47 **IK** to begin suddenly: **bruli** *to burn*, **ekbruli** *to blaze out, to take fire*.
- 48 **EKS** same as the English *ex*: **eksprezidanto**, *ex-president*.
- 49 **EL** out: **iri** *to go*, **eliri** *to go out*; **lasi** *to let*, **ellasi** *to let out*.

- 50 **FOR** signifies *away*: **kuri** *to run*, **forkuri** *to run away*; **iri** *to go*, **foriri** *to go away*.
- 51 **GE** both sexes: **patro** *father*, **gepatroj** *parents*.
- 52 **MAL** the direct opposite: **granda** *large*, **malgranda** *small*.
- 53 **NE** not, neutral: **bela** *beautiful*, **nebela** *plain*.
- 54 **RE** to repeat or reverse: **diri** *to say*, **rediri** *to repeat*; **veni** *to come*, **reveni** *to return*.
- 55 **SEN** without: **nombro** *number*, **sennombra** *numberless*; **haro** *hair*, **senhara** *bald*.

## SUFFIXES

- 59 **AD** continued action: **kanto** *a song*, **kantado** *singing*; **paroli** *to speak*, **parolado** *a speech*.
- 60 **AN** an inhabitant, member or partisan: **Ameriko** *America*, **amerikano** *an American*.
- 61 **AĴ** a concrete idea or object: **ekzisti** *to exist*, **ekzistaĵo**, *a being, an existing thing*.
- 62 **AĈ** contempt: **hundo** *dog*, **hundaĉo** *cur*.
- 63 **AR** a collection: **arbo** *tree*, **arbaro** *forest*.
- 64 **EBL** possibility: **kredi** *to believe*, **kredebla** *credible*; **vidi** *to see*, **videbla** *visible*.
- 65 **EC** quality: **bela** *beautiful*, **beleco** *beauty*.
- 66 **EG** increased degree or size: **granda** *large*, **grandega** *immense*.
- 67 **EJ** indicates a place devoted to: **herbo** *grass*, **herbejo**, *a meadow*.
- 68 **EM** shows tendency or inclination: **labori** *to work*, **laborema** *industrious*.

- 69 **ER** a single object: **mono** *money*, **monero** *a coin*.
- 70 **ESTRO** a leader: **urbo** *city*, **urbestro** *mayor*.
- 71 **ET** denotes diminution of size or degree: **bela** *beautiful*, **beleta** *pretty*; **ridi** *to laugh*, **rideti** *to smile*.
- 72 **ID** the young of: **kato** *cat*, **katido** *kitten*.
- 73 **IG** to cause to become: **kontenta** *content*, **kontentigi** *to make content*; **kolera** *angry*, **kolerigi** *to make angry*; **devo** *duty*, **devigi** *to compel*.
- 74 **IĜ** to become: **riĉa** *rich*, **riĉiĝi** *to become rich*; **fari** *to do*, **fariĝi** *to be done, to take place*.
- 75 **IL** a tool: **kudri** *to sew*, **kudrilo** *a needle*.
- 76 **IN** the feminine: **viro** *man*, **virino** *woman*.
- 77 **IND** worthiness: **ami** *to love*, **aminda** *amiable*.
- 78 **ING** holder for a single object: **plumo** *a pen*, **plurningo** *a penholder*.
- 79 **IST** a professional, one occupied with: **kanti** *to sing*, **kantisto** *a singer*.
- 80 **UJ** that which contains: **hindo** *a Hindu*, **Hindujo** *India*.
- 81 **UL** a person: **granda** *large*, **grandulo** *a large person*.

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## COMPOUNDING WORDS

- 82 Anybody can join Esperanto words, there being no limit to the number and variety of such compounds other than the obvious requirements of logic and clearness. Until the student has become familiar with the vocabulary he will have



82 difficulty in recognizing the elements of a compound word. Thus, *bona good*, and *odoro odor*, give the compound *bonodora, good-smelling*; from *ĉio all*, and *povi to be able*, we have *ĉiopova, almighty*; *en in*, *kovri to cover*; *enkovri, to cover in, cover "up."* On seeing a word which is not found in his vocabulary the student should try to divide it into familiar elements.

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## PROPER NOUNS

The names of all continents, countries and large cities (*Azio, Ruslando, Parizo*), common names of persons (*Johano, Vilhelmo, Mario*), etc., are given Esperanto spelling. Other words retain their national identity.

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## INTERNATIONAL WORDS

Many words are already international. Such are taken into Esperanto with no change other than to conform the spelling and pronunciation to Esperanto rules: *aŭtomobilo, lokomotivo, telefoni, fotografi, aeroplano*.

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## THE CORRELATIVE WORDS

The table of words presented on the following two pages is typical of the general logic and simplicity of Esperanto. Each ending has a fixed meaning, while the initial syllable indicates the application. Thus, by learning the nine endings and five beginnings, one has the forty-five words. Where three or four English terms are used to define the Esperanto word, this does not indicate a diversity in the Esperanto meaning, but shows only varying means of expressing the idea in English.

TABLE OF CORRELATIVE WORDS

	<i>Indefinite</i>	<i>Collective Distributive General</i>	<i>Interrogative Relative</i>	<i>Negative</i>	<i>Demonstrative</i>
<i>Quality</i> adjectival	<b>IA</b> Some kind of Any kind of Any, Some	<b>ĈIA</b> Every kind of Each kind of Each, Every	<b>KIA</b> What kind of? ( <i>tia</i> ).....as	<b>NENIA</b> No kind of No such No	<b>TIA</b> That kind of Such kind of Such a
<i>Motive</i> adverbial	<b>IAL</b> For some cause For any cause For any reason	<b>ĈIAL</b> For every cause For all reasons	<b>KIAL</b> For what cause? “ what reason? Why?	<b>NENIAL</b> For no cause For no reason	<b>TIAL</b> For that reason For that cause Therefore
<i>Time</i> adverbial	<b>IAM</b> At some time At any time Ever	<b>ĈIAM</b> All the time For all time Always	<b>KIAM</b> At what time? When	<b>NENIAM</b> At no time Never	<b>TIAM</b> At that time Then
<i>Place</i> adverbial	<b>IE</b> In some place Somewhere Anywhere	<b>ĈIE</b> In every place Everywhere	<b>KIE</b> In what place? Where	<b>NENIE</b> In no place Nowhere	<b>TIE</b> In that place There

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90	<i>Manner</i> adverbial	<b>IEL</b> In some manner In some way Somehow	<b>ĈIEL</b> In every way In all ways	<b>KIEL</b> In what manner Like, How As	<b>NENIEL</b> In no manner In no way Nohow	<b>TIEL</b> In that way So, As Like
91	<i>Possession</i> pronominal	<b>IES</b> Some person's Some one's Anybody's	<b>ĈIES</b> Everybody's Every one's Each one's	<b>KIES</b> Whose	<b>NENIES</b> Nobody's No one's	<b>TIES</b> That person's That one's
92	<i>Thing</i> substantival pronominal	<b>IO</b> Something Anything	<b>ĈIO</b> Everything All things All	<b>KIO</b> What Which	<b>NENIO</b> Nothing	<b>TIO</b> That thing That
93	<i>Quantity</i> adverbial	<b>IOM</b> Some quantity Somewhat A little	<b>ĈIOM</b> All of it All	<b>KIOM</b> How much How many ( <i>tiom</i> ).....As	<b>NENIOM</b> No quantity None	<b>TIOM</b> That much So many As many
94	<i>Individuality</i> pronominal	<b>IU</b> Some person Somebody Anybody	<b>ĈIU</b> Everyone, Each Every ĈIUJ, All	<b>KIU</b> What one Which Who	<b>NENIU</b> Nobody No one	<b>TIU</b> That person That one That

## CORRESPONDENCE

The first use which the average student of Esperanto makes of the language (and unlike other languages it can be used from the moment one takes up the study) is generally to test his new world-citizenship by writing to as many Esperantists in as many different countries as his time and opportunities will permit. One may secure correspondents in any corner of the world, and a large list of foreign addresses is constantly published in *Amerika Esperantisto*, the leading Esperanto magazine of America, in the *British Esperantist*, of London, *Germana Esperantisto*, of Berlin, and others of the fifty-five Esperanto periodicals.

While many Esperantists correspond on serious problems of philosophy, science or world-politics, by far the majority content themselves with mere revelling in the new sensation of coming into touch with the people of the world, and in the sense of having suddenly become a cosmopolitan. These correspond mostly by post cards, and interchange of this kind may be carried on with very limited knowledge and practically no study of the language. It seldom fails, however, to result in increased interest and ultimate mastery of Esperanto. Get some foreign addresses today, write a few cards of greeting, and by the time replies reach you you will be able to read them without difficulty. Here are a few forms :

*Kara Sinjoro:* Mi sendas al vi koran saluton de Esperantisto amerikana, kaj tre ŝatus, se vi bonvolus interŝanĝi

*Dear Sir:* I send to you hearty greeting from an American Esperantist, and would like very much if you would ex-



poŝtkartojn kun mi, surskribante kelkajn vortojn. Mi legis via n adreson en *Amerika Esperantisto*, la monata revuo de Chicago, kaj ĉar mi ĵus komencis lerni la internacian lingvon estas al mi plezuro senti, ke mi jam ne estas limigita per la malsameco de la lingvoj, sed povas flugi eksterlanden per Esperanto. Kun alta estimo,

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change postcards with me, writing [on] a few words. I read your address in *Amerika Esperantisto*, the monthly review from Chicago, and as I have just begun to learn the international language [it] is to me a pleasure to feel that I no longer am limited by the difference of languages, but can fly outlandward by Esperanto.

With high esteem,

---

*Estimata Fraŭlino:*  
Jen estas poŝtkarto, kiu montras vidaĵon en mia amerika hejmo. Se vi bonvolos sendi al mi kun surskribo ian karton kun vidaĵo de la naturo aŭ portreton de popoltipoj de via lando, vi estos ricevinta antaŭe mian koran dankon. Kun la plej granda entuziasmo pri nia nova komunikilo kaj certigante al vi, ke mi faros ĉion por helpi ĝian kreskadon en Ameriko, mi estas, plej respekte via,

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*Esteemed Miss:* Here is a post card, which shows a view in my American home. If you (kindly) wish to send me with inscription a card of nature or a picture of types of people of your country, you will have received in advance my hearty thanks. With the greatest enthusiasm for our new means of communication and certifying to you that I shall do everything (for) to help its growth in America, I am, most respectfully, yours,

*Respektata Sinjoro:* Vi havas jene poŝtkarton de—mi preskaŭ diris “de amerikano,” sed subite mi memoras, ke ĉar mi nun komencis lerni la internacian lingvon mi ne plu estas simple amerikano, sed ankaŭ mondano. Nu do, de unu mondano al alia, saluton trans la maro! Mi ĝojos, se vi trovos okazon por respondo. Kun plena respekto,

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*Respected Sir:* You have here a post-card from—I had almost said “from an American,” but suddenly I remember that, as I now have begun to learn the international language I am longer simply an American, but also a world-citizen. Well then, from one world-citizen to another, greeting across the sea! I shall be glad if you find occasion for reply. With entire respect,

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## FORMS OF GREETING

*Estimata Sinjoro, Sinjorino, Fraŭlino*==*Esteemed Sir, Madam, Miss.*

*Mia Kara Amiko*==*My Dear Friend.*

*Kara Kolego, Kamarado*==*Dear Colleague, Comrade.*

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## FORMS OF CLOSING

To most continental Europeans the American style of closing letters seems rather brusque and lacks elaboration. In Esperanto one may say:

*Akceptu, mi petas, mian sinceran saluton*==*Accept, I beg, my sincere greeting.*

*Mi estas, respektata sinjoro, via humila servanto*==*I am, respected sir, your humble servant.*

Kun la plej sincera esprimo de miaj bondeziroj=*With the most sincere expression of my good wishes.*

Kore via=*Heartily yours.*

Kun danka respekto=*With thankful respect.*

Tre vere via=*Very truly yours.*

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## A READING EXERCISE

On the following pages will be found a rather pretty story of creation, taken from Hindu lore. The Esperanto was written by A. Grabowski, one of the early Polish Esperantists, and is published in the *Fundamenta Krestomatio*, a collection of graded standard reading. The student will find many words divided by the sign ' and reference figures. The sign ' is used to divide the word into its elements so that they can be traced in the following vocabulary, while the figures refer to the marginal numbers in the pages devoted to grammar and word-building. It is quite impossible, of course, that a work so brief as this should be complete or entirely clear. However, one may from it gain a good idea of the principles of Esperanto and can understand that with fuller explanations he would grasp any points that may seem obscure in the following text.

In the English translation, which is printed opposite the Esperanto for comparison, the Esperanto is not followed so exactly as to give a literal rendering, nor so loosely as to permit the use of very good English. Where in Esperanto a word is used which is ordinarily omitted in English, the translation is enclosed in parentheses ( ); where English requires a word which is superfluous to Esperanto usage, it is inserted in brackets [ ].

## LA DEVENO DE LA VIRINO

**K**IAM<sup>88</sup> la ĉio<sup>92</sup> pov'a<sup>6</sup> Mahadeva kre'is<sup>9</sup> la bela'n<sup>30</sup> Hind'uj<sup>80</sup> o<sup>1</sup>n,<sup>29</sup> li de<sup>45</sup>flug'is sur la teron, por ĝi'n<sup>35</sup> admir'i.<sup>11</sup> De li'a<sup>34</sup>flug'ad<sup>59</sup>o ek<sup>47</sup>levis sin<sup>24</sup> 35 varm'a, bon'odor'a<sup>82</sup> vento. La fier'aj<sup>32</sup> palmoj<sup>32</sup> klin'is antaŭ Mahadeva si'a'j'n supr'o'jn, kaj ekfloris sub lia rigardo la puraj, blankaj, delikataj, aromaj lilioj. Mahadeva de<sup>45</sup>ŝiris unu el la lilioj kaj ĵetis ĝin en la lazuran maron. La vento ekŝancelis la kristalan akvon kaj enkovris<sup>82</sup> la bel'eg<sup>66</sup>an lilion per blanka ŝaŭmo. Minuto—kaj el tiu ĉi bukedo de ŝaŭmo ekfloris la vir'ino<sup>76</sup>—delikata, bon'odora kiel<sup>90</sup> la lilio, ŝanĝa kiel la maro, facila kiel la vento, kun beleco brilanta kiel la ŝaŭmo mara, kaj rapid'e<sup>4</sup> 14 pasanta, kiel tiu ĉi ŝaŭmo.

La virino antaŭ ĉio ekrigardis en la kristalajn akvojn kaj kriis :

“Kiel mi est'as<sup>8</sup> belega !”

Poste ŝi ek'rigardis ĉirkaŭen kaj diris :

“Kiel la mondo estas bela !”

La virino el<sup>49</sup>iris sur la bordon seka el la akvo (de tiu ĉi tempo la virinoj ĉiam eliras sekaj el la akvo).

Je la vido de la virino ek'floris la floroj sur la tero, kaj el la ĉielo sur ŝin ek'celis milionoj da sci-volaj<sup>82</sup> okuloj. Tiuj ĉi okuloj ek'brilis per ekstazo. De tiu ĉi tempo lumas la steloj. La stelo Venus ek'brulis per envio—pro tio ĝi lumas pli forte ol multaj aliaj.





## THE ORIGIN OF WOMAN

WHEN the almighty Mahadeva created (the) beautiful India, he flew [down] upon the earth (for) to admire it. From his flight [there] raised itself a warm, good-smelling wind. The proud palms bent before Mahadeva their tops, and under his glance blossomed the pure, white, delicate, aromatic lilies. Mahadeva plucked one of the lilies and threw it into the azure sea. The wind disturbed the crystal water and covered the beautiful lily with (by means of) white foam. A minute—and from out this bouquet of foam bloomed (the) woman—delicate, good-odored as the lily, changeful as the sea, light as the wind, with beauty brilliant as the sea foam, and as rapidly passing as this foam.

The woman before everything [first] looked into the crystal waters and exclaimed:

“How very beautiful I am!”

Afterwards she looked around and said:

“How beautiful the world is!”

The woman came out on the shore dry from the water (from this time the women always come out dry from the water).

At sight of the woman blossomed the flowers on the earth, and from the sky there aimed upon her millions of curious eyes. These eyes blazed with ecstasy. From this time shine the stars. The star Venus blazed with envy—because of that it shines more brightly (strongly) than many others.

La virino promen'ad<sup>59</sup>is tra belegaj arb'ar<sup>63</sup>oj kaj herb'ej<sup>67</sup>oj, kaj ĉio silente estis rav'ita<sup>15—22</sup> de ŝi. Tio ĉi ek'enu'ig'is la virinon. La virino ekkriis:

“Ho, ĉio'pova Mahadeva! Vi kreis min tiel bela! Ĉio estas ravita de mi, sed mi ne aŭdas, ne scias pri tiuj ĉi ravoĵ, ĉio estas ravita silente!”

Ek'aŭdinte<sup>18 21</sup> tiun ĉi plendon, Mahadeva kreis sen<sup>55</sup>nombrajn birdojn. La sennombraj birdoj kant'ad'is ravajn kantojn al la beleco de la belega virino. La virino aŭskultis kaj rid'et<sup>71</sup>is. Sed post unu tago tio<sup>92</sup> ĉi ŝin tedis. La virino ek'enuis.

“Ho, ĉiopova Mahadeva!” ek'kriis ŝi, “al mi oni<sup>25</sup> kantas ravajn kantojn. En ili oni parolas, ke mi estas belega! Sed kia beleco tio ĉi estas, se neniu<sup>94</sup> volas min ĉirkaŭ<sup>82</sup>preni kaj karese sin alpremi al mi!”

Tiam<sup>88</sup> la ĉiopova Mahadeva kreis la belan, fleksan serpenton. Ĝi ĉirkaŭ'pren'ad'is la belegan virinon kaj rampis apud ŝiaj piedoj. Du'on<sup>40</sup>tagon la virino estis kontenta, poste ŝi ek'enuis kaj kriis:

“Ha, se mi efektive estus<sup>12</sup> bela, aliaj penus min<sup>35</sup> imiti. La najtingalo kantas belege, kaj la kardelo ĝin imitas. Kredeble<sup>64</sup> mi ne estas jam tiel bela.”

La ĉiopova Mahadeva por la kontent'igo<sup>73</sup> de la virino kreis la simion. La simio imitis ĉiun movon de la virino, kaj la virino ses horojn estis kontenta, sed poste kun larmoj ŝi ekkriis:

The woman walked through beautiful forests and meadows, and everything silently was charmed by her. This wearied the woman. The woman exclaimed:

“Oh, almighty Mahadeva! You created me thus beautiful! Everything is delighted by me, but I hear not, know not about those delights, everything is charmed in silence (silently).”

Having heard this complaint, Mahadeva created numberless birds. The numberless birds sang charming songs to the beauty of the beautiful woman. The woman heard and smiled. But after one day this wearied her. The woman grew tired.

“Oh, almighty Mahadeva!” cried she, “they sing to me charming songs. In them they say that I am beautiful. But what kind of beauty is this, if nobody wishes to embrace me and caressingly press oneself to me?”

The almighty Mahadeva created the beautiful, bending serpent. It pressed (around) the beautiful woman and crawled near her feet. Half a day the woman was content, and after, wearied and cried:

“Ah, if I were really beautiful, others would try to imitate me. The nightingale sings beautifully, and the goldfinch imitates it. [It] is possible (of belief) that I already am not so beautiful!”

The almighty Mahadeva for the contentment of the woman created the monkey. The monkey imitated every move of the woman, and the woman six hours was content, but after, with tears cried:

“Mi estas tiel bela, tiel belega! Pri mi oni<sup>25</sup> kantas, oni min ĉirkaŭprenas, rampas apud miaj piedoj kaj min imitas. Oni min admiras kaj min envias, tiel ke mi eĉ komencas timi. Kiu<sup>94</sup> do min defend’os,<sup>10</sup> se oni ek’volos fari al mi de envio mal-bonon<sup>29</sup>?”

Mahadeva kreis la fortan, potencon leonon. La leono gardis la virinon. La virino tri horojn estis kontenta, sed post tri horoj ŝi ek’kriis:

“Mi estas belega! Oni min karesas, mi—neniun! Oni min amas, mi—neniun! Mi ne povas ami tiun ĉi grandegan, teruran leonon, por kiu mi sentas estimon kaj timon!” Kaj en tiu ĉi sama minuto antaŭ la virino, laŭ la volo de Mahadeva, aperis mal<sup>52</sup>granda, bel’eta<sup>71</sup> hund’et’o.

“Kiel am’inda<sup>77</sup> besto!” ekkriis la virino, kaj komencis karesi la hundeton. “Kiel mi ĝin amas!”

Nun la virino havis ĉion, ŝi pri nenio<sup>92</sup> povis peti. Tio ĉi ŝin ek’koler’ig<sup>73</sup>is. Por el<sup>49</sup>lasi la koleron, ŝi ek’batis la hundeton—la hundeto ek’bojis kaj for<sup>50</sup>kuris; ŝi ekbatis la leonon—la leono ek-murmur’eg’is kaj for’iris; ŝi surpaŝis per piedo sur la serpenton—la serpento ek’siblis kaj for’rampis. La simio for’kuris kaj la birdoj for’flugis, kiam la virino ekkriis je ili.

“Ho, mi mal<sup>52</sup>feliĉa!” ekkriis la virino, rompante<sup>21</sup> la manojn. “Oni min karesas, laŭdas, kiam mi estas en bona humoro, kaj ĉiuj for’kuras, kiam mi far’ig<sup>74</sup>as kolera! Mi sola! Ho, ĉiopova



“I am so beautiful, so very beautiful! They sing of me, they caress me, they crawl at my feet and they imitate me. They admire me and envy me, so that I even begin to fear. Who therefore will defend me, if they should wish from envy to do me harm?”

Mahadeva created the strong, powerful lion. The lion guarded the woman. Three hours the woman was content, but after three hours she cried:

“I am beautiful! They caress me, I [caress] nobody! They love me, I [love] nobody! I can not indeed love this immense, terrible lion, for who[m] I feel esteem and fear!” And in this same minute, before the woman, according to the will of Mahadeva, appeared a pretty little dog.

“What a lovable animal!” exclaimed the woman, and began to caress the dog. “How I love it!”

Now the woman had everything, she could ask for nothing. This made her angry. (For) to let out the anger, she beat the dog—the dog yelped and ran off; she struck the lion—the lion growled and went away; she stepped on the serpent—the serpent hissed and crawled off. The monkey ran away and the birds flew away, when the woman yelled at them.

“Oh, unhappy I!” exclaimed the woman, wringing her (breaking the) hands. “They caress me, praise me, when I am in a good humor, and all run away when I become angry! Lonely I [me]! Oh

Mahadeva ! Je la lasta fojo mi vin petas : Kre'u<sup>13</sup> al mi tia'n ekzist'aĵ<sup>61</sup>on, sur kiu'n mi pov'us<sup>12</sup> el'lasi la koleron, kiu ne havus la kuraĝon for'kuri de mi kiam mi estas kolera, kiu estus dev'ig<sup>73</sup>ita pacienco el'port'adi ĉiujn batojn ! ''

Mahadeva en'pens'ig'is kaj kreis al ŝi—la edzon !

## VOCABULARY

The following list contains all the elements found in the preceding story. But the reader will find it necessary to resolve each compound word to elements. For example, he will not find such a word as *ekenuigis*, but *ek*, *enu*, *ig*, and *is*.

a, sign of the adjective <sup>6</sup>	as, sign of present tense <sup>8</sup>
ad, suffix denoting duration of an action	aŭd-i, to hear
admir-i, to admire	aŭskult-i, to listen
aĵ, suffix denoting substance, concrete idea	bat-i, to beat
akv-o, water	bel-a, beautiful
al, to, toward	best-o, animal
ali-a, other	bird-o, bird
am-i, to love	blank-a, white
ant, sign of the present participle <sup>15—22</sup>	boj-i, to bark
antaŭ, before	bon-a, good
aper-i, to appear	bord-o, shore
apud, beside, near to	bril-i, to shine
ar, suffix denoting a collection or group <sup>63</sup>	brul-i, to burn
arb-o, tree	buked-o, bouquet
	cel-o, aim

almighty Mahadeva ! For the last time I beg you : Create for (to) me such a being, on which I can let out the anger, which will not have the courage to run away from me when I am angry, which would be compelled patiently to bear all blows ! ”

Mahadeva fell to thinking (went into thought) and created to her—the husband !

**ĉi**, denotes proximity :  
**tio** *that*, **tio ĉi** *this* ;  
**tie** *there*, **tie ĉi** *here*

**ĉiam**, always<sup>88</sup>  
**ĉiel-o**, sky, heaven  
**ĉio**, everything<sup>92</sup>  
**ĉirkaŭ**, about, around  
**ĉiu**, every, everyone<sup>94</sup>

**da**, of (with words indicating quantity  
**de**, of, from, by  
**defend-i**, to defend  
**delikat-a**, delicate  
**dev-i**, ought  
**dir-i**, to say  
**do**, then, consequently  
**du**, two<sup>36</sup>

**e**, sign of the adverb<sup>14</sup>  
**ebl**, suffix denoting possibility<sup>64</sup>  
**ec**, suffix denoting quality<sup>65</sup>  
**eĉ**, even  
**edz-o**, husband

**efektiv-a**, real, actual  
**eg**, suffix denoting enlargement<sup>66</sup>

**ej**, suffix denoting place<sup>67</sup>  
**ek**, prefix denoting beginning of an action<sup>47</sup>

**ekstaz-o**, ecstasy

**ekzist-i**, to exist

**el**, out of, from<sup>49</sup>

**en**, in

**enu-i**, to be wearied

**envi-o**, envy

**est-i**, to be

**estim-i**, to esteem

**et**, suffix denoting diminution<sup>71</sup>

**facil-a**, easy, gentle

**far-i**, to do, to make

**feliĉ-a**, happy

**fier-a**, proud

**fleks-i**, to bend

**flor-o**, flower

**flug-i**, to fly

**foj-o**, time (as “three times,” etc.

for, away<sup>50</sup>

fort-a, strong

gard-i, to guard

grand-a, large, great

ĝi, it

hav-i, to have

herb-o, grass

hind-o, a Hindu

hor-o, an hour

humor-o, humor, temper

hund-o, dog

i, sign of the infinitive<sup>11</sup>ig, suffix meaning "to cause",<sup>73</sup>iĝ, suffix meaning "to become",<sup>74</sup>

imit-i, to imitate

in, suffix denoting feminine<sup>76</sup>ind, suffix denoting worthiness<sup>77</sup>

ir-i, to go

is, sign of the past tense of verbs<sup>9</sup>it, sign of the past passive participle<sup>15—21</sup>j, sign of the plural<sup>31 32</sup>

ja, indeed

jam, already

je, a preposition with no

fixed meaning: *at, for, in, etc.*

ĵet-i, to throw

kaj, and

kant-i, to sing

kardel-o, goldfinch

kares-i, to caress

ke, that

kia, what kind of<sup>86</sup>kiam, when<sup>88</sup>kiel, how, as<sup>90</sup>kio, what thing<sup>92</sup>kiu, who<sup>94</sup>

klin-i, to bend

koler-o, anger

komenc-i, to commence

kontent-a, content

kovr-i, to cover

kre-i, to create

kred-i, to believe

kri-i, to cry

kristal-a, crystal

kun, with

kur-i, to run

kuraĝ-o, courage

la, the

larm-o, a tear (eye)

las-i, to leave, to let

last-a, last

laŭ, according to

laŭd-i, to praise

lazur-a, azure

legend-o, legend



leon-o, lion  
 lev-i, to lift  
 li, he ; lia, his ; lin, him  
 lili-o, lily  
 lum-o, light

mal, prefix denoting  
 contraries<sup>52</sup>

man-o, hand  
 mar-o, sea  
 mi, I ; mia, my, mine ;  
 min, me  
 miljard-o, a billion  
 minut-o, minute  
 mond-o, world  
 mov-i, to move  
 mult-a, much, many  
 murmur-i, to murmur,  
 to growl

n, sign of the object of a  
 verb<sup>29 30</sup>

najtingal-o, nightingale  
 ne, no, not  
 nenio, nothing<sup>92</sup>  
 neniŭ, no one<sup>94</sup>  
 nombr-o, number  
 nun, now

o, sign of the noun<sup>5</sup>  
 odor-o, odor  
 okul-o, eye  
 on, sign of fractions<sup>40</sup>  
 oni, "one," "people",<sup>25</sup>  
 os, future sign of verb<sup>10</sup>

pacien-c-o, patience  
 palm-o, palm (tree  
 parol-i to speak  
 pas-i, to pass  
 paŝ-o, step  
 pen-i, to try  
 pens-i, to think  
 per, by means of  
 pet-i, to beg, ask for  
 pied-o, foot  
 plend-i, to complain  
 por, for  
 port-i, to carry  
 post, after  
 potenc-a, powerful  
 pov-i, to be able, can  
 prem-i, to press  
 pren-i, to take  
 pri, about, concerning  
 pro, because of  
 promen-i, to walk  
 pur-a, clean, pure

ramp-i, to crawl  
 rapid-a, rapid  
 rav-a, ravishing, lovely  
 rid-i, to laugh  
 rigard-i, to look at  
 romp-i, to break

sam-a, same  
 sci-i, to know  
 se, if  
 sed, but  
 sek-a, dry  
 sen, without

sent-i, to feel  
 serpent-o, serpent  
 ses, six<sup>36</sup>  
 si, self, selves<sup>24 34</sup>  
 sibl-i, to hiss  
 silent-a, silent  
 simi-o, monkey  
 sol-a, alone  
 stel-o, star  
 sub, under  
 supr-o, top  
 sur, on, upon

ŝancel-i, to shake  
 ŝanĝ-i, to change  
 ŝaŭm-o, foam  
 ŝi, she; ŝia, her, hers;  
 ŝin, her<sup>23 34</sup>

tag-o, day  
 ted-i, to annoy  
 temp-o, time  
 ter-o, earth  
 terur-o, terror

tia, that kind of, such<sup>86</sup>  
 tiam, then<sup>88</sup>  
 tiel, thus, so<sup>90</sup>  
 tim-i, to fear  
 tio, that (thing)<sup>92</sup>  
 tiu, that one<sup>94</sup>  
 tra, through  
 traduk-i, to translate  
 tri, three<sup>36</sup>

u, sign of the impera-  
 tive<sup>13</sup>  
 uj, suffix denoting that  
 which contains<sup>80</sup>  
 unu, one<sup>36</sup>  
 us, conditional verb<sup>12</sup>

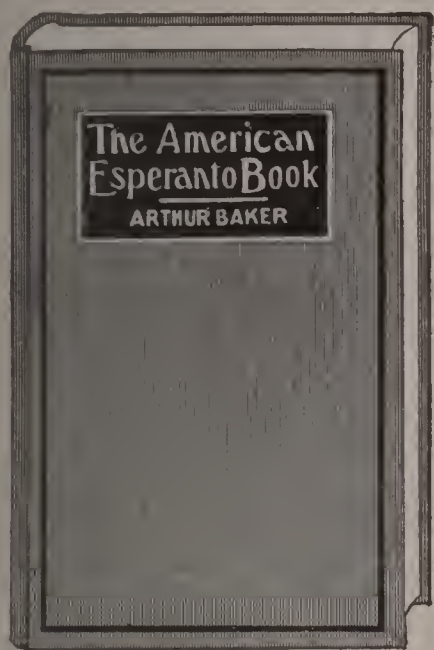
varm-a, warm  
 ven-i, to come  
 vent-o, wind  
 vi, you  
 vid-i, to see  
 vir-o, a man  
 vol-i, to wish

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**H**ELP your friends and neighbors to a broader horizon by teaching them Esperanto. Send for a free copy of *Bulletin No. 2*, which contains full information as to starting an Esperanto club. Subscribe at once for *Amerika Esperantisto*, the monthly magazine (official journal of the Esperanto Association of North America). Join the Association (annual dues 25c) and be its representative in your locality.

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